

Apparently they have no idea generally of a future except that the spirit goes either to heaven or hell, according to its works in the flesh. Some say that they are told that there is an intermediate place called *JBarjakji*, known as the place of evil spirits, in which those who have died in sin undergo a probation with the possibility of beneficent results.

On asking what is meant by sin the replies all have the same tendency,—cowardice, breaches of the seventh commandment (which, however, seem to be so rare as scarcely to be taken into account, possibly because of the death penalty attaching to them), disobedience to a chief when he calls on them to go to war, fraternising with Sunnis, who are "accursed/\* betraying to an enemy a man of their own tribe, and compassing the death of another by poison or evil machinations.

On being asked what deeds are good, bravery is put first, readiness to take up a tribal quarrel, charity, *i.e.* kindness to the poor, undying hatred to the Caliph Omar, shown by ostracising the Sunnis, hatred of *Kafirs*, and pilgrimages, especially to Mecca.

Death in battle ensures an immediate entrance into heaven, and this is regarded as such a cause of rejoicing that not only is the *chapi* or national dance performed at a fighting man's grave, but if his death at a distance has been lawful, *i.e.* if he has been killed in fighting, they put up a rude temporary cenotaph with his gun, cap, knife, pipe, and other things about it, and dance, sing, and rejoice.

Otherwise their burial rites are simple.  
The corpse  
is washed seven times in water, certain  
Arabic formulas  
for the repose of the soul are recited, and  
the body,  
clothed and wrapped in a winding-sheet, is  
carried by  
four men to the burying-place on a bier  
extemporised out  
of \*tent-poles, and is buried in a shallow  
grave. It is